

# The Baptist Record.

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## BAPTIST RECORD

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## EDITORIAL

On First, Fourth & Fifth Pages.

## NOTES AND COMMENTS

HONEST silence is oftentimes better in our religious meetings than the clatter of emptiness.

The Holy Spirit is not likely to be grieved any more by our opposition to His urgencies, than He is by our indifference.

CONVICTION is more likely to result from the warnings and persuasions of one who seems to fully believe what he says, than the adeptandum talker.

If we cannot gladly take part in the prayer or experience meetings, there must be some thing wrong with our spiritual life. "Examine yourselves."

OUR speech should not fail to be seasoned with grace, and our actions garnished with courtesy; but by all means let these be permeated with truth and sincerity.

It requires great courage and determination sometimes to overcome, but then it requires greater faith and patience to endure what you cannot overcome.

Beloved, your pastor may not be as fine a preacher as some others, but then until you learn to live as well as he preaches, you ought not to be one of his critics.

By constant effort in the right direction we will not fail to grow in grace and a knowledge of our Lord and Savior Jesus Christ, which will only make us the more effective in our Christian life and work.

It requires great tact to always do the thing that will please the people we would serve; but let no one be discouraged who does not seem to have it, for God who knows the heart will not fail to appreciate and accept our honest endeavors.

A good woman said to her children, "Always look on the bright side of everything, and if

ish up the dark side." Why may we not, all of us, practice by the same rule? What glitter, then, would often be out of the gloom. For this the best medium is faithfulness.

THE ladies of our church at Forest are in the line of good works, as we were glad to learn. In addition to many other praiseworthy deeds, they had just sent off a box well packed with good things to our young preachers in one of the cottages at Clinton. May many others be led of the Lord to do likewise.

A PRIVATE note from our brother, Rev. A. J. Rogers, pastor of the South Side church of this city, brings the sad intelligence of the death of his mother, at her home in Wesson, Miss. The sorrowful event occurred at 4 o'clock on Sunday morning, the 1st inst. We extend our sincerest condolence to the bereaved family.

THE death of Hon. Mr. Crisp, reported recently, deprives Georgia and the nation of one of our foremost statesmen and citizens. No doubt, in a little while more, he would have been honored with a seat in the Senate of the nation, and no one would have filled that or any other exalted station with more honor than he.

WE were glad to find our friend and brother, Mr. Edgar Lowry, of Forest, on his feet again, and at his place of business on the occasion of our last visit to that place. His sickness had been long and trying, but he seems now to be safely over it. We regret to know that his excellent wife—Bro. R. A. Cochran's daughter—had been quite ill, but we found her greatly improved and hope she may soon be quite well again.

THAT man, be he Christian or otherwise, who has no standard of right but his power to do a thing, whether physically or legally, and acts upon it, irrespective of the moral element, commits a palpable robbery or a low down theft when he deprives another of any of his rights. It is also a fact that all who aid or encourage him in doing so are *particeps criminis*. But let no man be deceived; God is not mocked, and the reaping is yet to come.

It was painful, the other day, to hear an intelligent and clever gentleman say, that after a sojourn in this world of near fifty years, with large acquaintance and close observation, his conclusion was that about the only safe rule by which you can judge of one man's friendship toward another, is that of self-interest. We thought this statement so sweeping that it was well to put it in print, that all might be invited to a little self-examination. We begin to fear that there is more truth than poetry in it.

Our brother, Mr. Crisp, persists in making a very readable and helpful paper of the Foreign Mission Journal. The November number is packed with mission news, sound reason-

est appeals. It ought to be in every Baptist home in the land and if every one who receives it would make an earnest effort to extend its circulation, it would soon be there.

## THE POLITICAL SITUATION.

We suppose the election of the 3rd inst., has settled the political policy of this country for at least the next four years. Our own opinion as to what may follow remains the same as we expressed it, soon after the policies of the leading political parties had been promulgated. Admitting that each of the old parties were as bad or corrupt as the other proclaimed it to be, to us it was clear that in the event of its success it would be by such a narrow margin, that its policies would inevitably be so modified as to bring about such a conservative administration of affairs as would not only save the country, but conduce greatly to its improvement and real prosperity. We do not believe the story of the "calamity howlers" that "revolution was or is in the air" and that anarchy or despotism either one would be the end of this latest and best and most heaven-favored government of the people.

We believe as firmly as ever that God is not only among the nations, but that he rules over them in His great wisdom and might and that His hand is in the happening of events with us. His purposes in it all are beyond our knowledge, but we are assured that out of it all will come the greatest good to His people and the greatest honor to His name. We commend to the consideration of our people who continue to be agitated over the results of the late election the wise suggestion of a thoughtful servant to his troubled master. The master was a statesman of high repute, an office, charged with a mission of the gravest responsibilities, upon which hung the security and welfare of the nation. So great was his concern for the success of his mission, that he could not sleep, but rolled and tossed and walked up and down all the night. The servant came into his chamber in the middle of the second night, and said: "Please, sir, may I speak to you about an important matter?" "Certainly," answered the august master, "proceed." "Then," said the respectful servant, "do you not think God ruled this world pretty well before you came into it?" "Yes, certainly," replied the great man; "and do you not think He will control it quite as well when you have gone out of it?" queried the servant. The reply came with usual promptness, "Most assuredly I do." "Then," returned the servant, "would it not be wise for you to allow Him to have some hand in the administration of its affairs while you are in it?" The ambassador saw the point, and being a Christian gentleman, suggested, turned the matter over to God, and was soon wrapped in restful slumber.

Yes, beloved, God rules in the affairs of this nation and will rule to the effect that all things shall be done in His direction.

"work together for good to them who love Him." What then, is there for His people to do? First of all to possess their souls in patience. Listen not to the "calamity howler,"

whose chief business is to make a noise and disturb the people, but in implicit faith in God go on, hoping for the best. Let your motto be, "trust in the Lord and do good" (right) and live up to it to the best of your ability and as certainly as that God's Word is true "you shall dwell in the land and verily thou shalt be fed."

## OUR FIELD GLASS.

Dr. J. W. McLaurin, of New Orleans, is now sending out notices of his proposed visits to different points in our State in the interest of the American Bible Society, of which he is a general Southern agent. Our people should bear in mind that as a denomination, the Baptists have long since ceased their co-operation with this society. Not because it has not done and is now doing a great work in the circulation of Bibles and Testaments, for it has done, and is still doing a great work in circulating the Word of God. But this society refused to circulate a Burmese translation of the scriptures made by Dr. Judson because it translated *Baptizo*, although it was admitted to be the best Burmese translation extant. In various other ways the society snubbed our denomination while receiving contributions from us for its work.

Now, so Dr. W. C. Luther informs us, it has catalogued and is sponsoring for a Greek version of the scriptures in which *Baptizo* is changed to *Bantizo*. Dr. McLaurin will ask all denominations to contribute to the work of this society. He always does this and has, when he can, a canvassing committee appointed, with Baptists on it, to solicit funds for the work of this society. The Bible work of Baptists is done through the American Baptist Publication Society, and our people everywhere should understand that whenever they contribute to the American Bible Society, they contribute to an organization which treats God's Word unfairly in respect to one important matter, and has treated very unfairly the people who stand for the pure truth of God's Book. In our Field Glass of last week quite a serious mistake was made by either the Field Glass man or the type, we do not know which. We intended to say that the handsome legacy of Col. Blackburn to the college which bears his name, in Senatobia was \$12,000; while it was printed \$2,000. Already more than \$9,000 of the legacy has been paid by the administrator in cash to the trustees. A handsome addition has been made to the college building, and the whole building is heated by a furnace. A very pleasant event was accomplished in our town.

Mr. Cheatham Brickell, a business young man of Senatobia, and Miss Ruth Matthews, a charming young lady, a member of the Baptist church, were united in marriage by the editor of this paper. They will have a pleasant voyage over the sea of life. Some time previously Bro. J. Q. Farmer, one of our deacons, and Miss Anna Woodruff, another one of our

charming members, were united in marriage during our sickness, Bro. W. M. Farmer officiating.

We are now safely over the election unrest and excitement, and it is to be hoped that the Lord's people will earnestly address themselves to the Lord's work. Foreign missions need earnest and prayerful effort and contribution; home missions of the S. B. C. should receive earnest attention; so State missions, ministerial education, Mississippi College and every other interest of our denomination. Amidst it all we trust the work of caring for the orphans will not be overlooked. May many find it in their hearts to contribute of their means for the Lord's poor. "He that giveth to the poor lendeth to the Lord and he will repay him." "Pure religion and undefiled before God and the Father is to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." On Thanksgiving Day it would be a most acceptable service to remember this orphanage work and to make a contribution for those who have none to care for them, and to help provide a home for the homeless. May God's blessings be upon His people and so incline them if such be His will.

WE gratefully acknowledge the receipt of the following kind invitation and beg in advance to express our sincerest congratulations to our excellent young friends and to wish for them the fullest measure of wedded happiness and also of practical usefulness and prosperity in this life and more in the life to come: Mr. and Mrs. W. T. Beall, invite you to be present at the marriage of their niece, KATE T. BARNETT, to Mr. Jos. P. DEAR, Thursday evening, November seventeenth, eighteen hundred and ninety-six, at four o'clock, Methodist church, Moss Point, Miss.

A LEARNED Chinaman said to a missionary, "I like your doctrine, though I have never heard you preach it." "How so?" said the missionary. "Why," replied the Chinaman, "I have seen it." "Seen it, how," said the bewildered foreigner. "Why," said the Asiatic, "my servant there was a devil before he professed your religion, and now he is like an angel; I can trust him with anything and he is in love with everybody." What a blessed thing it would be if we all lived so that the truth of our doctrine would be seen.

We are glad to see our suggestion being realized at last. When Dr. Diaz first came away

country, we proposed that he be employed as a missionary and sent to the Mexicans with whose language he was familiar. Now he has been put in charge of "Tidings" and sent to the Spanish people of West Texas and Mexico. No doubt much good will come of it to the praise and glory of God.



**"Come Over and Help Us."**

Acts 16:9.

BY H. W. ROCKETT.

"Come over and help us!"—in the silent night.

The Grecian prayed for the word of light: To him, on Troad's plains who lay Uncertain about his future way.

"Come over and help us!"—in the vision rare.

Was the voice of a nation sunk in despair. Where the highest hopes, from life apart, Were crushed by sin in the human heart.

"Come over and help us!"—the preacher heard, And "gathered" that God had sent the word.

"And obedient to the Lord's command, He bore the light to the heathen land."

"Come over and help us!"—the cry comes still.

From many a divided vale and hill: For the message of love they watch and wait— The vision is perpetuate.

"Come over and help us!"—to heed the cry, To the Master's cause is loyalty. We cannot hope our love to show By saying "Lord" and will not do.

"Come over and help us!"—there are life and health, And the Master's smile and spiritual wealth.

And refreshing hours in the toilsome way.

For the soul that hears the call to obey.

"Come over and help us!"—into the field, When the harvest offers abundant yield. Let us work in the light of the radiant sun Till the harvest ends and the work is done.

they are not divine; if human, they can afford to be liberal. Baptists claim divine authority for their church affairs, hence they cannot be liberal with that which has been entrusted to them. "Earnestly contend for the faith once delivered to the saints."

"I like the Baptists all the way through until they come to close communion," said one who did not know what he was talking about. Are Baptists any closer in their communion than other people? Not so. The only difference between Baptists and other people on the communion question is this: Baptists carry out their teaching on the subject, while others do not. That's the way of it. As soon as some men get in debt to you, they fall out with you. We say to you this proverb: "Physician heal thyself."

There are many members of Baptist churches, who never attend the business meetings of their churches. Well—and what? Why, they are the ones who give their churches so much trouble. They look upon the business of God's house as a small affair. They look after the business of their lodges, pay their dues without a word, but when it comes to paying their church dues, it is a matter of *charity*. Now, brethren, I would quit this child's play, and be a man. If you are in the church, and are not a Christian, go and tell it to the church, and let the scriptures be fulfilled, which saith—"They went out from us because they were not of us."

Some of our churches and some of our preachers need to be a little bit more candid with each other. Is it too hard to say that some churches and preachers deal with each other clandestinely? If a church wishes her pastor to resign, why don't the church say so in open conference? No; some brother or sister will work up a feeling against the pastor, or write an anonymous letter to him requesting his resignation. Other members hear of their dirty work and then comes trouble. Such members are doing the devil's work, and the sooner they are made to understand that it will not be tolerated by the church the better. But there's the pastor—he hangs on and on. Brother, why don't you turn loose? The church is just keeping you because she feels sorry for you. A hundred or more schemes have been exhausted on you by the church to secure your resignation, but all have failed. Brother, are you blind? Come! for the Lord's sake give up. "How can two walk together except they be agreed."

Some of our brethren are too radical, and some of them are too conservative. How are we to balance such brethren, is the question? Let us try this rule. Let the positive brother be gentle in his positiveness, and let the conservative brother be bold in his conservatism. If that will not do, let them go two and two in their work.

Non.

DEAR BROTHER HACKETT:

Your Martin Bull, at Paris, Tenn., was at the head of the entertainment committee, whose delegates and visitors attend

ing the Tennessee Baptist Convention. He is a son of Mississippi, of whom you may be proud. He and his noble people performed well their part. In his address of welcome, the pastor threw open the hearts and homes of his hospitable people, telling the brethren some things they must do and some things they must not do. Among the letter was this: "You must not allow anything to come in to destroy the harmony and unity, which have characterized this convention in the past." The "Amens" and nods of approval which followed these words showed with what heartiness the brethren endorsed the sentiment. We who are on the outside cannot appreciate in all its fullness, this plea for unity and harmony. But the brethren on the ground could tell of long years of struggle and sacrifice in their efforts to secure this harmony which was so beautifully displayed through all the convention.

Several brethren were at Paris fresh from that love feast at Houston, Texas. They were unanimous in the opinion that Texas was a good place to be away from, just at this time. One brother said he would smell of brimstone for a month. Would the Mississippi brethren permit an outsider who loves them, to gently hint that it is not impossible for the Mississippi Baptist Convention to be torn to pieces in the same way in a few years? Two rival Baptist papers are at the bottom of the trouble in Texas. Every thoughtful man who was at Starkville last summer felt that you were fast approaching the danger line. But maybe I ought not to have said that, but maybe I ought. This by way of parenthesis.

The question which has agitated the Tennessee Convention for several years and which the brethren somewhat dreaded was, the consolidation of the State Mission Sunday School and Colporteur Boards. There were men of conviction on both sides and the speeches were spirited and able. When the vote was taken, consolidation carried by a good majority. Holt, the secretary of the State Mission Board, I am sure, if the brethren give him a chance, will demonstrate the wisdom of this action of the convention. He is a broad man and is putting the churches on the only sound platform with reference to finances, namely: Regular systematic collection.

More and more the wise men among us are coming to see the folly of our old slip shod method which brings disaster sooner or later. Some brethren are inclined to laugh at those who so insist on systematic methods, but they will see their folly, let us hope, some day.

Reformations grow slowly among the Baptists, but they grow. All depends upon the secretaries of our boards and the co-operation of the pastors. In his splendid address before the convention, picturing our great denomination as sleeping while souls were dying, Holt modestly gave a page of his history.

He said that he was among the wild Indians of the West. His family lived eighty miles from a physician and miles from any neighbor. He was seventy miles from home—had been absent two weeks. Something impressed him that he must reach

reary plains, he rode horse

back till 9 o'clock at night.

Entering the gloomy home, the poor tired wife with tearful eyes said, "Husband, Willie is very sick. I have done all I could. I am so glad you are here."

Going to the bed, he stooped and kissed the sick child who reached up his little white arms and said, "Papa, I am so sick, I am so glad you came." He said to the child, "You'll be better in the morning, dear; papa is so tired he can't do anything for you to-night."

Overcome with exhaustion, he fell asleep, and that night, Willie died.

"Brethren, he died while I was asleep. How can I ever forgive myself for it?" The application could not be made, the speaker was choked down with sobs and the large audience was bathed in tears. Who cannot make the application? Is it not so? We are sleeping while souls are dying. What a life was Holt's in those western wilds! Let the reader write to the mission

rooms in Baltimore for that thrilling story written by Miss Heck, "In Our Fathers House."

There you will read one brief sad chapter in the eventful life of this man of God. Quisenberry, the retiring secretary of the defunct S. S. and C. Board, is an untiring worker. In prosecuting the work entrusted to him, he had many thrilling experiences. No one could listen to him without being improved that God was with him and blessed his work. It is refreshing to hear from the lips of an earnest man who has been in the highways and hedges, how people were brought to God just from reading the Bible. There is power in the Old Book if we will put it into the hands of the people. It is estimated that there are one hundred thousand homes in Tennessee without the Bible. What a field for the Mormons who have established their missionary headquarters for the South at Chattanooga, from which four hundred men have gone into the Southern States with their pernicious doctrines. They are literally sowing down the land in their literature. Tennessee has some strong wise men at the front, and will always have good conventions while they are in the lead. The Reflector is one of the best papers in the South and its influence is powerful.

I congratulate you on the improvement in THE RECORD. It gives me great pleasure, too, to hear of the fine attendance reported at Clinton and Blue Mountain. Our friends in Mississippi will rejoice to know that Georgetown is flourishing, too. Our number at this writing has reached 320, which is a few more than we had at the same date last year. W. B. CRUMPTON, Georgetown College, Ky.

Blue Mountain Breeze.

BY ST. CLAIR LAWRENCE.

Pastor Lowrey's sermon, on last Sunday evening, to parents, deserves a place in THE RECORD, where the fathers and mothers in all our churches can read and ponder well its invaluable teachings. Will Lowrey furnish it? If he will, we will be glad to publish it.

He said that he was among the wild Indians of the West. His family lived eighty miles from a physician and miles from any neighbor. He was seventy miles from home—had been absent two weeks. Something impressed him that he must reach pleasant country town, away

from the railroad. The Baptists have a church of fifty four members, a good house of worship, and are doing well, considering the fact that they have preaching but one Sunday in the month.

A fifth Sunday meeting for the last of November is to commence there, which the members are already anticipating with much pleasure. Let us pray for the Spirit's presence.

One of the hardest things a preacher ever attempted is to persuade a pessimist that the church of which he is a member is not going to the "demolition bow-wows" as fast as the wheels of time can carry her. Pray for the pessimist.

Bro. W. G. Thompson, who has been preaching at Potts Camp, a flourishing town on the K. C. & B. railroad, reports that the Baptist outlook is hopeful at that missionary station. He hopes that, before another year, we will be able to organize a self-sustaining Baptist church at Potts Camp. Amen and amen!

I heard a man preach some time ago, calling himself a Christian Evangelist, who thought, most evidently, that he knew more about religion by reading and hearsay than Paul ever learned by experience and inspiration.

Bro. L. P. Cossitt has accepted charge of Harmony church, in the northern portion of the association. It is a large church with a good membership, but undeveloped in Christian giving. We expect a better report next year than ever before in the history of that body. Bro. Cossitt has a missionary spirit, and with such brethren as J. W. Wright, W. R. Gatlin, E. T. Frazier, and others to assist him, it is likely to prove itself one of the best churches in Tippah Association.

It is a good thing that some church members have not faith "to remove mountains." If they had, they would move them the wrong way, just for spite, and fill up their neighbors' millponds so that the folks they dislike could not get bread.

Differences Between Baptists and Other Denominations.

BY GEO. WHITFIELD.

After reading articles by Bro. Sproles in the RECORD and Layman on the above subject, I wish to say:

Baptists differ from all other denominations upon the plan of salvation; and all other important differences grow out of this.

Baptists believe in salvation by grace through faith alone; while all other denominations hold to salvation by faith and works. This doctrine of salvation by faith and works is, as Bro. Sproles says, the origin and cause of infant baptism; the cause of the practice of sprinkling or pouring instead of immersion for baptism; also of an unconverted church membership.

Take for example, sprinkling. No scholar ever did or ever will believe that Christ was sprinkled or that to baptize originally

was to sprinkle. They hold that baptism is necessary to salvation—it seals salvation, or completes, secures or insures it in some way. Therefore, the sick must be baptized, and not die without baptism; he must have

the seal of baptism. So then, if he cannot be immersed, let the water be poured around him, or be poured on him, or be sprinkled on him; he must get into the church or must get the seal of baptism upon him before he dies, or his salvation is not sure. Therefore, some form of baptism had to be invented that would meet all cases of emergency. And in this way came sprinkling or pouring.

INFANT BAPTISM.

So also here. No scholar ever did or ever will believe that Christ baptized the children that were brought to him; or that infant baptism is commanded in the New Testament. But heretofore children must not die without baptism; they might be lost if they did. Baptism will save them or help save them. It will bring them into the fold of Christ; will insure their salvation by grace if they die, or their justification by faith if they live. So here comes

infant baptism. Save a good lady to the writer: "I believe in salvation by grace, but I would not have one of my children die without baptism for anything in the world."

UNCONVERTED CHURCH MEMBER.

So also about bringing the unconverted into the church. It is claimed that this will help save them; that it is a road leading to salvation, and will bring them to salvation. Therefore let the unconverted come in. And I believe, also, that all the incorrect ideas other denominations have about the church, its work, its officers and their duties, all do grow out of the doctrine of salvation by works, or by faith and works.

WHAT BAPTISTS BELIEVE.

As stated by Bro. Sproles, Baptists believe that salvation is by grace through faith alone, that in the matter of salvation no account whatever is taken of baptism or church membership, the Lord's supper, or anything else; nothing but faith. The person who truly and sincerely believes in Christ, that person is at that moment a child of God, justified in the sight of God, and his name is in heaven, written in the book of life. Baptists hold that the baptism of the believer has no part nor share at all in his salvation. It is rather a publication of his salvation; a declaration before the world of the new life that is in the soul, with new desires, new emotions, new affections, new aims; also of the new outward life that now is following on. And for this reason it is called "the baptism of repentance."

Here then is to be found the grounds of difference between Baptists and other denominations, viz., in the doctrine of salvation by grace through faith alone, as held by Baptists, and the doctrine of salvation by works, or by faith and works, as held by others. And it is an interesting fact that the Campbellites who, though practicing adult immersion, yet hold to the doctrine of salvation by faith and works, as stated above. The Campbellites are always found allied with pedo-Baptist denominations opposed to the Baptists. This is because the doctrine of salvation by works, or by faith and works, like a stream of mutual sympathy flows through the hearts of all denominations outside the Baptists and links them to

each other. This is the reason why they are so easily deceived by the new title "Baptists" which was claimed and maintained because of the change in the form of administering baptism, which is alleged to have occurred about the year 1641, when immersion

was practiced by the Baptists. Such an occurrence happened a few years ago in Armenia. Some American pedo-Baptists had a very prosperous mission there, with some 80 or more native converts who practiced

great foundation stone upon which all their churches and organizations as opposed to, or differing from, the Baptist's, stand today.

And could the doctrine of salvation by works or faith and works be blotted from the creeds and articles of faith of pedo-Baptist and Campbellite churches; could this be done, then at once a great multitude of Christians from those denominations would crowd themselves into the Baptist ranks, and the Methodist denomination, the Campbellites, the Presbyterians, the Episcopalians and others, would dwindle and shrink, till like a mist they vanished forever away.

And were it possible to blot from the Roman Catholic religion the doctrine of salvation by works, as opposed to salvation by faith alone, could this be done, then the great fabric of Catholicism would crumble to dust in a day, and its existence perish forever from the earth.

In view of the foregoing facts, it is impossible to believe that Baptists ever did practice pouring or sprinkling for baptism. For consider:

1. They had no need of sprinkling, no use for it, no occasion for it, at all. What would Baptists need sprinkling for? They did not baptize infants nor the sick, nor the dying, nor the dead. Therefore, they had no need nor use for sprinkling or pouring for baptism.

2. Again, sprinkling or pouring does not at all set forth the meaning or significance of baptism as held by Baptists. Pouring or sprinkling may represent a seal, but Baptists see no seal in baptism. To them baptism represents a death, a burial, the burial of the old life; "burial with Christ by baptism." Rom. 6:4. Where is there any burial in sprinkling? Where is there any burial in pouring? There is none, none at all.

3. Again, to Baptists, baptism represents a new life, a resurrection; that as Christ was raised from the dead, we also should walk in newness of life. What is there in sprinkling that represents a new life, a rising from the dead? What is there in pouring that does it? Nothing, nothing, at all. Therefore it is utterly impossible to believe that Baptists ever did practice sprinkling or pouring for baptism. Immersion as baptism is linked with Baptist views and belief of the plan of salvation; and they must apostatize and become something else other than Baptists, before they ever could practice sprinkling or pouring for baptism.

IMMERSION INVENTED BY PEDO-BAPTISTS.

But here is something that might easily have happened in England in 1641, and that probably did happen. It is something that happens now, and that will go on happening for ages. It is this: That there might have been at the time in England, pedo-Baptist churches who practiced sprinkling or pouring for baptism, yet when they carefully examined the matter and saw into the true meaning and significance of baptism, they were converted to the Baptists. This is because the doctrine of salvation by works, or by faith and works, like a stream of mutual sympathy flows through the hearts of all denominations outside the Baptists and links them to

each other. This is the reason why they are so easily deceived by the new title "Baptists" which was claimed and maintained because of the change in the form of administering baptism, which is alleged to have occurred about the year 1641, when immersion

chance, some of the members visited Constantinople, and meeting with Baptists, were convinced of the correctness of Baptist practices. These went back to the mission and converted the entire membership to Baptist views, and the whole body including their pastor, who was then in America, went over to the Baptist faith, "invented" immersion and were immersed.

The Question at Issue.

BY J. B. SEARCY.

Baptist history has been a real live issue for the past six months. Many wise things have been written, and much other wise. It has been hard to keep down personalities. Some have thought that Dr. Whitsitt is a traitor in our camps and should be summarily dealt with. Others, in the opposite extreme, have thought that he was too high and holy for his utterances to be questioned, and that criticism of his views means personal abuse and persecution of the man per

son. I have for a number of years been accustomed to meet Dr. Whitsitt at our annual meetings, and have greatly enjoyed his acquaintance. I have so much loved to hear him tell, in his quaint way, of his "hobby-horses," and of being "a strenuous Baptist." He was wont to say, "I have been a Baptist 300 years." So I am sure I have no prejudice against him whatever; but I must insist that his utterances in the newspapers, and in his little book, may be fully discussed without any spirit of persecution to their author. I want here to record my emphatic dissent from the view taken by certain brethren, that only historic experts have a right to say and think or to have an opinion on this subject. This very principle is applied by Romanists to the Bible, by which they would confine its interpretation to the priests alone. But the particular point to which I want to call attention in this article is the question at issue. The real question was sprung by Dr. Whitsitt in his article in the Independent of September 2, 1880, when he said: "Up to the year 1641 all Baptists employed pouring and sprinkling as the mode of baptism."

In his article in the Independent of September 9, 1880, he says, "The earliest Baptist confessions of faith all contemplate sprinkling or pouring as the act of baptism." At the time these utterances were made the Baptist press, so far as I recollect, made no reference to the statements, supposing they came from an enemy of Baptists, and were unworthy of refutation. True, Dr. Armitage, one of our great Baptist historians, notices this statement, and says: "A feeble, but strained attempt has been made to show that none of the English Baptists practiced immersion prior to 1641 from the document mentioned by Crosby in 1788, of which he remarks, it is said to be written by William Kiffin. Although this manuscript is signed by fifty-three persons, it is evident its authorship was only guessed at from the beginning." This seems to have been a sufficient reply.

But when Dr. Whitsitt wrote the article on "Baptists" in the Independent, he did not say that the new title "Baptists" was claimed and maintained because of the change in the form of administering baptism, which is alleged to have occurred about the year 1641, when immersion

was practiced by the Baptists. Such an occurrence happened a few years ago in Armenia. Some American pedo-Baptists had a very prosperous mission there, with some 80 or more native converts who practiced

sprinkling and pouring." This article from the president of our theological seminary awakened inquiry, and it soon came to light that Dr. Whitsitt was the one who alleged that all Baptists practiced sprinkling and pouring for baptism down to the year 1641. Is it true, that Baptists as such, all Baptists, were in the practice of sprinkling and pouring for baptism; that "they had never practiced or thought of any other mode of baptism down to the year 1641?" This is the issue that Dr. Whitsitt affirmed. I submit that he having affirmed that all Baptists were in the practice of sprinkling and pouring for baptism till 1641, he was under obligations to prove it, or publicly withdraw these damaging charges against Baptists. Bear in mind the issue is not whether Independents, Brownists, or any other class of effusionists, became Baptists in 1641 or any other date, but did Baptists as such ever practice pouring and sprinkling as the mode of baptism?

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was practiced by the Baptists. Such an occurrence happened a few years ago in Armenia. Some American pedo-Baptists had a very prosperous mission there, with some 80 or more native converts who practiced

this great trial. We have no great men and great schools to lose as Baptists; but we must be loyal to God and his truth. Let us hope that after the smoke of the battle has settled we will be able to see the issue more clearly, and in the true spirit of brotherly love adjust the differences to the glory of God.

Letter From Virginia.

BY J. WM. JONES.

For THE RECORD.

MILLER SCHOOL, Va., Oct. 21.

My dear Bro. Hackett:

I have been intending for a long time to write you a letter from "Old Virginia," but "have been led hitherto" by a constant pressure upon my time.

A WORD PERSONAL.

Please allow me to say that I have regularly read THE RECORD and have been deeply interested in all that pertains to Mississippi Baptist interests. The several visits I have made to your convention, and my various visits to other parts of the State, have formed ties of friendship and fraternity that will not be broken. I trust, as the years go on, and I have held myself ready to go to Mississippi on the slightest pretext, which might afford me an opportunity. But my two sessions as chaplain at the University of Virginia, and my year here as chaplain of this great school, have left me little time to attend outside meetings, or to visit my friends in other states. Let me heartily congratulate you on your new dress, and the general improvement of your appearance, and your matter; and let me express the hope that the Baptists of your good old State will so rally around and support their organ that the editor may be able to make the paper still more worthy of the great cause for which it stands, and the great people whom it represents.

VIRGINIA BAPTISTS.

The district associations of the State have all held their annual meetings, and they were generally spirited and interesting. The policy in Virginia has been to have a few large rather than many small associations, and hence we have only twenty-three district associations in the State among white Baptists, although our membership now reaches 112,000. The result is that the attendance upon our district associations is phenomenally large, and our speakers and preachers have very inspiring congregations to address.

We have been, of course, suffering from "the hard times," and the excitement of a heated political contest, and yet, from what I have been able to gather, the churches have contributed rather more to our boards this year than last, and our treasurer will be able to make a better report.

We do our work through a State Mission Board, a Sunday School and Bible Board, a Foreign Mission Board, a Home Mission Board, trustees of the ministers, relief fund, and trustees of the orphanage.

The only salaries paid the officers of any of these boards are to the superintendent of the Sunday-School and Bible Board (whose salary and the expenses of his office have usually been made out of profits on books sold), and the superintendent of the orphanage.

THEY ARE CONGRATULATING

WANTED—Several faithful men and women to travel for responsible establishments in Mississippi. Salary \$750 and expenses. Position permanent. Refer to the undersigned. Address: J. W. Jones, Miller School, Va.



## CHRONICLES.

L. A. D.

Possibly the triumph of the money power, in the late most remarkable political campaign since the war of the States, is for the best. Estimated from a human standpoint, however, it would seem otherwise; but there is a Providence that overrules all things. As usual, the South has been misrepresented by the subsidized press and prejudiced partisans. Corporations, syndicates and trusts have carried the day of practical coercion. Even Christian men joined hands with those forces, and used language unbecoming their profession, to say the least—for their charges and insinuations were not only presumptuous, but quite generally untrue.

As American citizens, we accept the situation, and still glory in our country, as the best in the world. We have no fears of immediate destruction, because of a change in the govern-

ment. Times can scarcely be worse, financially, than they have been. Money will be more plentiful to loan; but not for investment. The policy of capitalists will be rather to take mortgages on large margins, and eventually foreclose. In the course of time all property will be absorbed and former owners likely tenants of their old homes—unless they keep out of debt.

There is one way that farmers can avoid such a calamity; and that is by making everything at home that is possible—spending only the surplus for necessary things. Wage men, on the other hand, should save a part of their earnings, so as to have something to fall back upon; and on no account waste money for intoxicating liquors. It is astounding what an immense sum is expended annually in this country—\$900,000,000, we think. This does not include the cost of crimes and misdemeanors induced thereby, nor take into consideration fast times. Yet even Christians excuse it if they do not encourage the traffic—in prohibition districts patronizing the "jug trade."

Religion is supposed to be antagonistic to all evils. There are various kinds of religion; it is true. Some of these are very strict in enforcing temperance and purity. We hold Christianity to be the highest type; yet, strange to say, there are heathen people more rigid in executing punishment for transgressions. It is not our system that is at fault, nor the teachings of the Bible, but the unfaithfulness of professors. And these bring reproach upon Christianity.

Occasionally the Chronicler makes a departure and pens a few thoughts along these lines. People are forgetful and need to have "their pure minds stirred up by way of remembrance." Many evils creep along unawares and ere Christians think of it, have them in subjection. There are no "little things," except by comparison. The "no harm" should be guarded against; while we look out for the "do good." Christianity is aggressive, as emphasized by the

New, in conclusion, as enough has been said on other lines, it is but right to tell something about last Sunday's services in our city.

in the morning for Pastor Venable, who is absent. Pastor Guy filled his own pulpit morning and night, and Pastor David preached to his people at both services; receiving three members, one for baptism. Dr. Stone preached at the Highlands at 11 a. m. and 7.30 p. m. Pastor Rogers, of South Side, did not return in time for Sunday services.

We observe, gratefully, that the Magnolia Gazette published Bro. J. R. Farish's "Suggestive Correspondence" from our columns, but regret that it did not do us the justice to publish our reply to the report of the fraction of the convention committee that met in Jackson a month or two ago. It published their report which did us great injustice and we sent our paper with our reply marked with request to publish; but it has not appeared in its columns. We cannot attribute this failure of justice to Bro. Huff's lack of that grace, but are curious to know why?

### MORE GOOD WORDS.

We are delighted with THE RECORD's new dress. God bless you.

A. B. HICKS.

I am proud of your new form. May God's richest blessings be upon you.

J. R. HOBES.

I am more in love than ever with THE RECORD this week. I congratulate you on your changed form.

(MRS.) M. L. RAMSAY.

Van Cleave. We are all well pleased with THE RECORD's new dress and form, and wish you much success in your great and good work.

(MRS.) S. E. SMITH.

Goshen Springs. I think you have made a great improvement on THE RECORD. I love the dear old paper very much and hope and pray that it may improve more and more. I think our people ought to give it their hearty support.

SAMUEL R. WALL.

Our sister, Mrs. Ida L. Green, of Shuqualak, has our sincerest thanks for a good supply of some of the nicest jersey butter of the season, and also for good words for the paper. She says: "THE RECORD was always good enough for me, but I rejoice with you in your success in its new form and improvement."

### South Mississippi Baptist Association.

The above is the name of a new association, organized at Jerusalem church, Amite county, on Saturday, Oct. 31. Five churches went into the organization, viz: First Street church, Osyka; New Hope, Jerusalem; Mt. Vernon, and Amite River. Rev. J. M. Cook was elected moderator and W. P. Smith was chosen clerk and treasurer. The introductory sermon was preached by R. J. Boone, was able and well suited to the occasion. On Sunday there was a Sabbath School mass-meeting, conducted by John Stewart; also preaching by J. M. Cook and the writer. The articles of faith, gospel order, etc., of the Mississippi Baptist Association were adopted with some slight changes. On Monday morning there were some good reports offered and some profitable discussions. Had strong ground was taken for missions, temperance, minis-

etc. The officers discharged their duties well, the hospitality was abundant and the meeting pleasant and harmonious. The moderator was elected as representative to the Southern Baptist Convention, and the clerk was chosen alternate.

The next session will be held with the First Street church, Osyka, on Saturday before the third Sunday in Oct. 1897.

T. C. SCHILLING.

Gillsburg, Miss. The President of the United States has designated Thursday, the 26th of this month, (November), as a day of national thanksgiving. We hope our people will generally observe it as such, and that they will let the religious element predominate and make it a day of divine recognition and service.

### RESOLUTIONS

#### Of the Coldwater Association.

Whereas, certain statements,

to wit: That prior to the year 1841, all Baptists employed sprinkling and pouring as the mode of baptism; "That the earliest organized Baptist church belonged to the 1610 or 1611;" "That Edward Barber was the founder of the rite of immersion among Baptists;" "That immersion was invented in 1641; emanating from W. H. Whittitt, president of our Southern Baptist Theological Seminary and teacher of church history in said institution, have appeared in sundry publications that have done and will continue to do great injustice to our denomination. Therefore be it resolved by the Coldwater Association

1. That we utterly repudiate the aforementioned statements, they being entirely untrue to facts.

2. That it is our deliberate opinion that the confidence of the denomination in the fealty of President Whittitt to the denomination and in his ability and accuracy as a teacher of church history, has been greatly shaken, that the cause of our common Lord imperatively demands his resignation both as president and teacher.

3. That while we have great confidence in the wisdom of the trustees from our State, yet we beg to assure them that the removal of Dr. Whittitt in the event of his refusal to resign, will meet with the hearty approval of the churches comprising this body.

4. That while we greatly deplore, both the lack of judgment and want of correct historical information on the part of Dr. Whittitt, yet we retain confidence in him as a Christian.

5. That so soon as the cause for this present agitation shall have been removed, that we pledge to the seminary our hearty and cordial support.

6. That a copy of these resolutions be furnished THE BAPTIST RECORD, Baptist Layman, Western Recorder and Texas Baptist Standard, with a request to publish the same; also that a copy be furnished to each of the seminary trustees for Mississippi.

### Kosciusko Association.

The Executive Board will meet at 10 o'clock, Thursday, December 3, 1896. Churches desiring help must make application at this meeting, stating the amount

and amount desired from the board. The association, at its last session, instructed the board to make no appropriation for the support of any pastor who is not in hearty sympathy with the mission work.

Members of the board: Wiley Sanders, D. P. Smith, A. F. Temple, C. R. Dicken, J. J. Hollingsworth and J. Scott Ray. Every member is urged to be present; other brethren invited to be with us.

J. P. BROWN, Secretary.

### "A Golden Wedding"

DEAR RECORD:—This day has been, in regard to some things, a day of peculiar interest to some particularly to two persons and to a large number of persons a day of somewhat peculiar interest, and to a greater number still, a day of more than usual interest, and to all at all interested and present, a day specially calculated to teach most helpful lessons if thoughtfulness was characteristic of them.

In regard to the occasion of the "Golden Wedding" of Mr. and Mrs. J. T. Liddle, for about fifty years of Handsboro, Miss., and for about half so long members of the Handsboro Baptist church, but formerly of the State of New York. For many years Bro. L. has been one of the first citizens of his county, and Sister L. has been no less important a factor in her sphere than was he in his, and both have come to the present splendid and unusual occasion full of years and of honors, as citizens and Christians. Besides being honored and respected citizens and faithful Christians and devoted members of the church, this most sacred union of husband and wife has been blessed by the birth of six children, three sons and three daughters, two of whom, (two sons) have gone before—four, three daughters and one son, remain; all of whom are an honor to their parents, to society—the best grade of society—an ornament, and that which is not the least to be valued, earnest Christians.

Their grandchildren, while not numerous, form quite a little circle, over all of whom the eye of deep, grand, paternal and maternal interest watches, praying that they, too, may all come to honor in church and State. But a few words more and I must close this communication. At noon most of the members of the family of three generations—with here and there a link missing from the chain, just enough to remind us all that we are "pilgrims," and that "the times and places that know us now will shortly know us no more forever"—with a few "outside" friends, to a well prepared and bountiful sat down table, of which, after thanks giving to "Our Father," all partook "most heartily," the centers—if there can be two centers to one—"of attraction" being the two, who, as one, had for fifty years walked, lived and labored—in the confidence and love of each other and in the esteem of friends and acquaintances, not only for their own good and happiness, but that which is better, the good and happiness of others and the glory of God. Quite a number of beautiful and excellent "golden" presents were made.

But how can I adequately express the joy and thanksgiving that we all strive to profit and to follow.

Fraternally,

J. J. W. MATRIS.

## Minie Balls.

The Tennessee Convention, which has just closed, was one of the best ever held in the State. The delightful, harmonious spirit was helpful to every one. The Sunday School and Colportage Board was disbanded and the work put into the hands of the State Mission Board.

Prof. J. T. Henderson, of Mossy Creek, was made president and Eld. J. D. Anderson, of Memphis, was made recording secretary. Eld. Fleetwood Ball was chosen statistical secretary. We will long remember the convention as a great blessing to our people.

Eld. Luther Little, of Brownsville, was present for the first time in a Tennessee Convention. He was cordially received.

Our associations are all over, and the various churches reported a good year's work and an increase in baptisms and contributions. This was not expected in a presidential election year.

The Knoxville, Tenn. Convention, and Dr. Diaz, from Cuba, were present at our Tennessee Convention and added much interest by their earnest talks, both in the convention and at the ladies' meetings. Dr. Powell is, resting awhile to regain his health. It was a pleasure to have him in our home, as we had enjoyed very little private talk since our Seminary days, when we slept together.

Our pastors are not moving round much this fall. Eld. R. L. Motley goes from Cleveland to Atlanta, Ga. Eld. J. S. Corpening goes from Union City to Morgantown, N. C.

An effort was made to move to another State the present pastor at Paris, but he will remain with the people who seem to be so entirely united and satisfied. Eld. W. Y. Quisenberry becomes the Associate Editor of the Baptist and Recorder. He is an active, stirring man and will add many subscribers to our already excellent paper.

MARTIN BALL.

### From the Gulf Coast.

DEAR BRO. HACKETT:—I hope it is not too late for me to express my appreciation of the improvements in THE RECORD. You are to be congratulated. Be it known, however, that I was a "RECORD man" previous to the improvement and reduction of the subscription price. Of course I'm on THE RECORD side of the "paper question."

My work here is moving along about as usual. We have the sash, etc., for our meeting house, and are doing some inside work. We, being short of means, and not going in debt, get along quite slowly. I am doing some work on the G. & S. I. R. R. Have arranged to organize a church at "Nile City," on said road, on Saturday before the fourth Sunday inst. Prospects at this fast growing town are bright for our cause. 25 or 30 have agreed to go into the organization. We would be delighted to have you with us.

Well, Bro. Brock has resigned his field to take effect January 1, 1897.

Bro. Mathis is out in the interest of his Bay St. Louis business, which he is holding the fort at Biloxi and Ocean Springs. May blessings be yours.

J. F. BYNUM.

## Some Notes.

DEAR BRO. HACKETT:—

THE BAPTIST RECORD presents a much better appearance than of yore. Its new dress is very becoming. The brethren of my two charges seem to appreciate your effort to give the denomination a readable paper. With few exceptions, my people take and read THE RECORD.

We have had some additions to Fellowship church recently. Sunday morning, October 18th, I was called upon to "trouble the waters." The performance of this solemn duty, always makes me feel like saying: "Praise God from whom all blessings flow."

The Woman's Missionary Society of Fellowship and Rodney churches, are in first class working order. The sisters seem to be happy in their work. They are preparing a box of clothing, shoes, etc., for some deserving frontier missionary. May the Master bless the ladies of the

Southern Baptist Convention, in their work for Him.

Our Association (Union) convened with the White Oak church, near Carpenter, Sept. 25th. This was, indeed, a very pleasant and harmonious session of the old Union. I do not see why some of the brethren have not sent you a full report for publication. I hope some brother will send you a report yet; I am sure it would be interesting to many of your readers. [Send it on.—Ems]

May the Lord bless you and the other editors, with all the many good people who read THE RECORD.

Fraternally,

H. W. LANTRIP.

Lee, Miss.

### Revival News.

DEAR RECORD:—The Camden First Baptist church commenced her protracted meeting on the second Sunday in October. Having finished our house so we could use it, our pastor, A. C. Ball, did all the preaching except two sermons by Bro. Gregory, pastor of the Thomastown church. After he left, our pastor continued. His sermons were of great power. Four were received by experience and baptism and one by letter. We will dedicate our new house on the fifth Sunday in November. Dedication sermon to be preached by Bro. A. V. Rowe. To God be all the praise.

Yours in Christ,

OBSERVER.

### Baptist Congress Notice.

Applications for reduced rates over all railroads in the United States are still pending. All that have been heard from all south of the Ohio and Potomac and east of the Mississippi (rivers), offer one and one-third fare on the certificate plan; that is, full fare going and one-third fare returning. Be sure to secure your certificate from the ticket agent when you purchase your ticket, which entitles you to one-third fare returning, when signed by Gessler at the Congress. Stop offs for Lookout Mountain and sights on South-eastern Mammoth Cave on the way home are included in the application for homes at once, if you desire free entertainment.

W. C. GOLDEN, For Com.

### Another Newsy Letter.

DEAR RECORD:—The year is

your readers will doubtless be glad to hear of the work under my hands.

I live in Brooksville and give two Sundays to the church here. These people have, in times past, had such pastors as W. A. Tucker, R. N. Hall, T. G. Sellers, M. V. Noffsinger, E. E. Thornton, J. P. Williams, and some others whose names I do not recall. I have been here six years, and have never known a better people. They honor and love the pastor and his family. Our town is small, but eight or ten families living in the country around have membership with us. Our out-of-town members, not only come to church, but attend our Sunday School with their children.

Bro. G. C. Johnson, of Macon, was with us in a meeting during the summer. God gave us a good meeting—14 baptisms, two by letter and one by restoration. Our people were moved as they had not been for many years.

What I must tell you, what people did early in the year. I needed a horse to go to my other churches. The good people of Brooksville gave me a splendid horse, bridle and saddle. It was done so cheerfully, that when all was paid for there was money left. It was then suggested that I was all right, but Mrs. S. would always be left behind. So they pushed the matter a little farther—calling on the brethren of my other two churches—and got money enough to buy a first-class top buggy for Mrs. Spencer. They did not think they had done enough with this, but as usual, the kind remembrances which contribute so materially to the comfort of a pastor's family continue to come.

I give one Sunday to Bethesda, four miles west of Crawford. Here we have many first-class people. Bro. Sellers was pastor here ten or twelve years. Dr. Webb preached here many years. The old house was burned in the spring of last year. This year we have built as nice a church as I ever saw in the country. Bro. G. C. Johnson helped me here also. Tell Dr. Webb that the older members say that such a meeting has not been held here since the one he and Dr. Barkley held thirty years ago. The membership was revived; twenty-five baptisms and one received by letter. There is an "evergreen" Sunday school, of which Deacon D. A. Flournoy is the active and efficient superintendent.

My other Sunday I give to Deer Brook, six miles east of Brooksville. This is the home of the Deuprees. Did you know that we have east of us the prettiest country in the State? I took Bro. Rowe out to Deer Brook last summer, and he said the country was a revelation to him. Bro. Cairns, who held a meeting in Macon for me, says he never saw a prettier country before. I once drove Robt. J. Burdette for hours over our smooth prairie roads, through plantation after plantation and he was astonished and charmed. But this beautiful country has but few white citizens. On many plantations the only white face is that of the overseer.

What is the cause of the great indifference of believers toward religion, and means of prohibiting same?—G. W. Nutt, D. Roberts, and B. Flowers.

3. Should sinners pray? If so, give proof.—J. L. Gober, Rev. P. Barnett, W. C. Sessum and others.

4. What is the Holy Spirit; and how does it reach the sinner's heart?—B. Biallock, W. B. Dorritt and Dr. J. N. Denson.

5. Is the church and kingdom

of the State have been pastor here—the Elder Lattimore, Dr. Webb, T. G. Sellers, Dr. Freeman and others. A more cultured, refined congregation could not be found anywhere.

Yours fraternally,

E. W. SPENCER.

### FIFTH SUNDAY MEETINGS.

Kosciusko Association. PLACE—New Hope church; seven miles east of Kosciusko, Miss.

TIME—Saturday before the fifth Sunday in November, 9.30 a. m.

1. Devotional Exercises, 30 minutes.

2. The Gospel of our Churches.—D. L. Wilson, L. A. Robuck.

3. What Claim has the Mission Work as a part of the Christian's duty?—J. C. Thompson, J. W. M. Thornton.

4. Why Should Christians be Careful to do good Work?—A. I. Reynolds, George Lansdale.

5. Man's Part in his Regeneration.—W. W. Whitfield, Lonnie W. McCool.

6. Did Christ wash his Disciples' feet immediately after the institution of His supper?—S. C. Eastham, T. J. Fowler.

7. Is it possible to be Lost after Regeneration?—H. M. Whitten, J. T. Wallace.

SUNDAY 9.30 A. M.

Qualifications and duties of Sunday School Superintendent and Teachers.

Duty of Parents to the Sunday School.

Churches will bear in mind the recommendation of the association and appoint not less than two delegates and as many more as desired, to attend these fifth Sunday meetings.

J. P. BROWN.

### Programme

Of fifth Sunday meeting of the Aberdeen Association to be held at Houlika, Miss.

THE STUDY OF 1 TIMOTHY.

First Chapter.—J. P. White.

Second Chapter.—E. L. Weston.

Third Chapter.—Frank Souter.

Fourth Chapter.—Tully.

Fifth Chapter.—J. A. Rogers.

Sixth Chapter.—John Cobb.

We wish to know our Father's will as revealed in this book.

R. A. COOPER.

A. DELASHMET.

J. HAMILTON.

Committee.

### Programme.

The board meeting of the Harmony Association, will convene with the Wake Forest Baptist church, Saturday, 10 a. m., before the fifth Sunday in November, 1896. Introductory sermon preached by Rev. J. M. Dpton, alternate T. J. Moore.

1. Give Scriptural proof, if any, for the appointment of a committee by a church to wait upon an erring member before he is arraigned by same.—Dr. T. E. Morris.

2. What is, and discuss the cause of the great indifference of believers toward religion, and means of prohibiting same?—G. W. Nutt, D. Roberts, and B. Flowers.

3. Should sinners pray? If so, give proof.—J. L. Gober, Rev. P. Barnett, W. C. Sessum and others.

4. What is the Holy Spirit; and how does it reach the sinner's heart?—B. Biallock, W. B. Dorritt and Dr. J. N. Denson.

5. Is the church and kingdom

and their relations one to the other?—T. J. Moore, Dr. T. E. Morris and J. M. Venson.

6. Harmonize the following passages: Matthew 5:48, 1 Thes. 5:23, 1 John 3:9, 1:4, 7, 8 and 10.—W. C. Sessum, Billie Cox, W. B. Dorritt and A. Langston.

7. Should an association instruct the board to pay he funds personal?—H. McCay, E. T. Gober and Z. Steward.

Pastors will please urge their churches to send delegates; provision will be made for all. Come, brethren, let us have a profitable meeting.

L. F. GREGORY.

E. T. GOBER.

Committee.

### A Word From Shuqualak.

DEAR RECORD:—Shuqualak College is progressing finely in every way. The faculty I have here is giving complete satisfaction. They are doing well in every particular. The school as "mixed," both boys and girls admitted, is working far better than we expected.

The new hall is quite a relief and advantage. It puts the school in a nice connection with the boarding house, and gives us ample room for study halls and class rooms. The number of students is now nearly up to what it used to be in the palmy days of the "Shuqualak Female College."

Bro. Bailey has been called for another year, as pastor of the church. He preaches three Sundays, looks after the weekly prayer-meetings and the flock generally. He renders valuable aid at the college—like pastors ought when there is a college in their diocese. He comes over and conducts the opening exercises frequently. This is a chance under God for great good.

The people are well, and they still inquire affectionately after the dear old pastor of other days.

L. M. STONE.

### MARRIED.

At the residence of the bride's father, Dr. F. H. Guldge, Goodman, Miss., Oct. 21, at 12:30 o'clock, Mr. Walter J. Morris and Miss Alma E. Guldge, one of Goodman's brightest jewels. May the blessings of God ever attend them. J. T. Ellis officiated.

### DIED.

Last Sunday morning (Oct. 1,) was a sad time for us, especially Bro. W. T. White and family. About 6:20 o'clock a. m., Bro. Willie White, eldest son of W. T. and M. C. White, breathed his last, and his spirit went to be with Jesus. We all mourn, but not as those who have no hope. His bereaved wife and his father and family have the sympathy of the entire community.

PASTOR.

Only a little while since, we were in McComb City, and spent a happy hour with these dear people in the Lord's sanctuary. Bro. White's was then a happy home. But now the shadows have fallen, and sorrow rules the home. Our earnest prayer is that the Lord sustain them.

Near Bogue Chitto, Miss., Oct. 19, 1896, Mrs. Martha Bogue Sutton, wife of T. M. Bogue, died at the age of 72 years.

mouths and 24 days. That death loves a shining mark, was verified in the death of this noble Christian-hearted woman. It was the writers privilege to know the deceased from her infancy until she was summoned to the spirit land. As a child she was obedient to her parents, and as she grew older she gained the love and esteem of the entire community. She was married to J. M. Sutton, Jr., Dec. 24, 1885. United with the Mt. Vernon Baptist church and was baptized by Rev. R. J. Boone, April, 1889. But our Allwise and Merciful Father, in His infinite wisdom, saw fit to remove her from earth to the amaranthine bowers of perfect peace, of spotless purity and eternal glory.

Dear sister, we miss you sadly; we know we can never see you here again; but thanks be to God, there is a way prepared for us to meet you in the beautiful beyond. In her death, her home is bereft of an ideal wife and mother, her church of a useful member and the community of a valued and praiseworthy example. She was confined to her bed for about three months, but bore her afflictions without a murmur until within a few moments of her death, when she called her mother to her and told her not to pray for her to stay, but to pray for the time to come when her suffering would be over, exclaiming, "Death, welcome death!"

The funeral services were conducted by Rev. Z. Lofton, and her remains were laid away in the Mt. Vernon cemetery, Oct. 17. Besides an aged father and mother, two sisters, a brother, a husband and two sweet little girls, she leaves a host of friends and relatives to mourn their loss.

J. M. SUTTON, SR.

Miss Lula May was born Oct. 14, 1879, and was called from earth and friends to die and leave them on the 14th of July, 1896. She joined the Baptist church at Poplar Springs, Simpson county, August, 1892. She adorned her Savior's cause with a Godly walk and chaste conversation. Sister Lula was a beautiful, lovely girl, whose attractive character had won for her a host of friends, with her fond parents and her dear brothers and sisters mourn their loss, while they believe for Lula to die was her eternal gain. May God's grace comfort relatives and friends and draw them up toward Lula's home.

PASTOR.

WANTED—Several faithful men or women to travel for responsible house in Mississippi. Salary



# W. M. U. Department.

MISS MARY P. HACKETT, EDITOR.

## November.

BRAZIL.—"Come over and help us." S. B. C. Mission opened 1882; missionaries, 11; native assistants, 8; stations, 20; churches, 14; membership, 1,277; baptisms, 273; contributions, \$2,242.

STUDY TOPICS.—Work of the past year; needs of the present; Homes without Jesus. Proportion of population to missionaries. Spiritual destitution. Susceptibility of the people to receive the gospel. A nation in the balance. Life of Capt. Allen Gardiner.

## Which Are You?

BY ELLA WHEELER WILSON.

There are two kinds of people on earth to-day. Just two kinds of people, no more. I say

derstood. The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth. You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span. Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years. Bring each man his laughter and each man his tears.

No: the two kinds of people on earth I mean. Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses. Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween. There is only one lifter to twenty who lean.

In which class are you? Are you easing the load. Of overtaxed lifters who toil down the road?

## Brookhaven.

DEAR RECORD:—Duty tells me I should write for THE RECORD, but with pen in hand I await "inspiration" (?), hardly knowing what to write that will prove both interesting and beneficial. Did you all read Mrs. Page's plain, practical statements and suggestions on woman's work? It was an admirable paper, something the most ignorant mind could grasp and the most enlightened appreciate. I hope to hear from her, again: I cordially greet her as the president of our central committee. The work of our local society has progressed pleasantly and harmoniously during the year. Since January last we have raised nearly one hundred dollars on pastor's salary, and expect to complete that sum very soon.

We have had unusually well-attended weekly meetings, alternating them at the homes of two of our prominent physicians, Drs. Bennett and Barber. We have sold cream, given parlor entertainments and paid dues to "raise money," and in all our efforts have had the cordial sympathy and support of our pastor, Rev. G. W. Riley, and wife.

Two weeks ago we held a public meeting, at which we received an invitation of the society, Rev. W. F. Harbrough, was present and made us an address, which was greatly appreciated. A collection was taken and some \$10.00 added to our treasury. It was done in so many directions by this mode of "entertainment," and I am sure

the societies would do well to have such meetings more frequently.

At our recent association (Fair River) there were women present anxious to hold a meeting; some, with contributions for a "winter mission box," some with money; but no leader being present, no meeting was held, and reports of societies were brought back home in the pockets of the women's husbands. I recall these facts with regret, along with the memory of this "lost opportunity," hoping that some of us may profit by the lesson they teach. "How often back we turn, on life's bewildering track," and recall the offers of God rejected. "The spoken word, the seed sown; the past life, the neglected opportunity," are said to be four things that come not back to us. But we can "forget those things that are behind," and turning our faces more surely toward God and heaven, we can crowd "and

crowd the radiant days of our past days with love, and labor we would never have known, perhaps, had we not tasted the dregs of disappointment and regret.

Above all things, let us honor the professions we have made, and walk proudly, if lovingly, as the daughters of the King.

With a wish to help you, Yours faithfully, LENA M. HOBBS.

[We greatly appreciate this good letter and hope Mrs. Hobbs, who writes so well, will write often.—M. P. H.]

Women's Work in Coldwater Association.

The tenth annual meeting of the W. M. S. of the Coldwater Association was held during the meeting of the association at Union Church, near Sardis.

These were a comparatively meagre attendance, considering the number of churches represented in the body, but those who did attend showed their faith by their works.

Women, who having time for social life, instead of using it all in mere social pastime, mingle with it a work of love for those less gifted in spiritual things, present a noble spectacle, and one worthy of encouragement. It seems wonderful that so much can be accomplished in this way.

Mr. Rowe, in a short address, gave his hearty endorsement of the work.

The reports from the different societies are as follows:

Holly Springs W. M. S., 1896-97	\$50.00
Hernando W. M. S., 1896-97	20.00
Central Coldwater " " "	74.00
Arkabutla " " "	17.50
Saratoga " " "	18.40
Sardis " " "	22.30
Union Unorganized " " "	50.00
Senatobia Sunbeams " " "	25.00
Central Coldwater Sunbeams, 1896-97	29.18
Total,	\$312.28

MISS LIZZIE MABRY, LIZZIE R. JACOB, Vice Pres. Secretary.

## Condition of Brazil.

"Learning priests, friars and nuns are here, side by side with ignorant masses. Among men a widespread delusion, among women both sexes a low standard of morality is everywhere prevalent. Those who conform to the church's teaching, manifest an utter absence of spiritual life and a leaning on, in outward ceremonies and an inward preparation for the life to come. The apathy and infidel tendencies are due in a large measure to the character of the national church and its dissolute priesthood. The people are tired of papal domination, and in several of the free republics, the government casts its influence and moral support on the side of Protestantism."—Gospel in All Lands.

## THE HOME CIRCLE.

This country is not without a home circle, the literal fireplace is lacking. A fire here is considered unnecessary, except for culinary purposes, and when absolutely indispensable, is made on a brick platform in the corner or middle of the room, the smoke making its way out through the roofing as best it can.

The homesteads range from the elegant flat (fire-proof) palatial garden to the grass-roofed hut with a dirt floor devoid of furniture and equally devoid of outside ornament. The occupants of either may boast an

## CHILD LIFE.

The average Brazilian household increases rapidly. The couple boast so many pairs of children, counting them by twos, a boy and a boy respectively. These little folks often rule both parents and servants. They indulge in sweet-meats (which abound in this sugar and fruit growing country) freely, in highly seasoned meats and in strong coffee, which is used almost as freely as water.

## THE BOY.

The boy has the precedence. He is not idolized as in heathen countries although he is likely to tyrannize over his small sisters. His dress clothes at the age of ten are often those of the man, though indoors a solitary garment of "mother-hubbard" style is his favorite outfit. His shoes are more highly esteemed than his hat. The tiny feet, tho' stockingless, are tucked into slippers upon a sudden call to the street, while the head is of ten bare. We once saw the picture of a little boy, whose feet were hid in slippers. The cigarette soon finds its way to the mouth. Smoking is universal among the men, and parlor, dining-room, and car are never free from the odor of the weed. Neither tobacco chewing nor gum-chewing are indulged in. Wine drinking is universal among both sexes, and begins with their earliest years. Beastly drunkenness is rare, but many a home is ruined by the drinks that can be bought at every grocery for two cents a glass. The "people's whiskey" is made from sugarcane juice.

## THE GIRL.

The girl is a victim, when abroad, to the fiery, more or less, of her mother. In the school room the sexes are never found together where the age of the boys exceeds ten years. The match-making is so much beloved, that the girl is often set on the tangle. She belongs to the set of whom our Lord said, "Blessed are the peacemakers." One cannot see how she does it, one never hears of her saying anything remarkable, but she smooths ruffled feathers, and puts people into good humor, and makes everybody happy. It's a great thing for Mr. Saint-clever that he has that kind of a wife.

early, and studies as long as he likes or his parents desire. Neither are independent under the age of twenty-one years of age.

Love, like many another choice plant, can be increased by judicious cultivation, or it can dwindle and die of neglect.

## Patchwork.

In a recent removal from home to home I came upon a small basket filled with patchwork. It touched my heart, brought tears to my eyes and awoke a train of tender memories, for these little squares of cambric, where tiny stitches were daintily set, were the favorite leisure work of my dear mother, long since gone to her rest. The qualities of "patience, thoroughness, persistence, improvement of time and wise economy, which belonged to her more than to any one I have ever known as intimately, were shown for me in the delicate sewing she ever did.

It came to me as I lingered over the little work-basket, that much of woman's strength and thought must necessarily, whatever be her era, go into bits of toil, into patching, and piecing, and mending, and making much out of little. Not only in the sewing line. My friend, Ra D., who is very useful in her church and a leading spirit in the girls' club, as well as an active worker in city missions, said to me the other day: "I am perplexed and out of heart by the numerous interruptions I have to bear with. I never get a clear field and a large piece of work laid out for it that my time isn't chopped up into bits by the people who call, the questions I have to answer, and the letters I must write. I am simply ready to drop every thing and run away."

## Teach Children.

That teaching is a positive crime. That they must eat bread before cake. That bedtime is not a "moving home."

That they must speak respectfully to the servants. That bawling over bruises is unworthy sturdy beings. That they should not appeal from the decision of one parent to the other.

That punishment follows in the wake of prevarication, and hiding more swiftly than it follows active mischief.

That it is bad taste, for them to tell all that they learn of their neighbor's domestic arrangements through playing with the neighbor's children.—Ex.

## HOW TO GET GOOD TEACHERS.

School Boards, Colleges, or Families can obtain the names of efficient teachers free of charge by writing Prof. J. M. Dewberry, manager of the School Agency, Birmingham, Ala., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This agency is endorsed and patronized by the leading educators and institutions of the South and Southwest.

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"Yes," I thought, "she understands patchwork?"

"Among the accomplishments of the new women, however numerous they may be, let not this be excluded. The talent for utilizing the scraps, the talent for bringing harmony out of discord, the womanly talent for accepting interruptions with grace and sweetness as part of the divine ordering for the day, the talent, in short, for patchwork, must not be despised."

"A small unkindness is a great offense," said Hannah More. Conversely, a little deed of kindness may count large and full in the record of the watching angels.—Congregationalist.

## Brazil.

"Brazil, with her vast area of 3,000,000 square miles, has a missionary only to every 130,000 souls. The excuse is sometimes offered: 'The Roman church is evangelizing these countries and hence we are not needed there.' To evangelize is to teach. Romanism teaches nothing. It gives no light. It forbids them the God-given privilege of reading the sacred Scripture."

We may infer the ignorance of the true Gospel from the question often asked of converts to Protestant Christianity: "How much do you pay for this salvation?" "To what priest do you confess to get your sins forgiven?"

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The condition of our Central China work seems most deplorable, as we think of the fact that the mission houses and chapels at some places are closed, and the scattering Christians without a teacher, while other stations have only one, sometimes two, workers. How can we bear the idea of letting our Lord's work suffer thus! What will be the effect upon the people of the sin of such a procedure? And that, too, when they can so easily pay on an obligation and send out all whom God calls. I do not believe that they are going to allow it to continue as it is. The Lord is opening the hearts of many of his servants to this subject as never before, and they are coming up to His help in this crisis.

It is a time that calls for serious thought and courageous action on the part of all, so that the work already done may be saved from wreck, and that we may go forward according to the commands of our Master.

Brethren, though we are unknown to you by face, will you not join us in prayer and efforts, that we might not have to give up another year of our missionary lives, but that the board may be enabled to put us on our field the last of this year or the first of next.

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## R. A. BRECKENRIDGE.

## United States Civil Service Examination.

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The Commission takes this opportunity of stating that the examinations are open to all reputable citizens of the United States who may desire to enter the service, without regard to race or to their political or religious affiliations. All such citizens are invited to apply. They shall be examined, graded, and certified with entire impartiality, and wholly without regard to any consideration save grades they obtain in the examination.

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## Men of Israel Help.

BRO. EDITOR:—As missionaries of the Southern Baptists, we had hoped to be on our way to China at this time; and, till the middle of September, the Foreign Mission Board fully expected to send us back this fall according to our request. But as they are absolutely unable to undertake any more expense than they now have, there is nothing left for us but to remain a while longer.

The condition of our Central China work seems most deplorable, as we think of the fact that the mission houses and chapels at some places are closed, and the scattering Christians without a teacher, while other stations have only one, sometimes two, workers. How can we bear the idea of letting our Lord's work suffer thus! What will be the effect upon the people of the sin of such a procedure? And that, too, when they can so easily pay on an obligation and send out all whom God calls. I do not believe that they are going to allow it to continue as it is. The Lord is opening the hearts of many of his servants to this subject as never before, and they are coming up to His help in this crisis.

It is a time that calls for serious thought and courageous action on the part of all, so that the work already done may be saved from wreck, and that we may go forward according to the commands of our Master.

Brethren, though we are unknown to you by face, will you not join us in prayer and efforts, that we might not have to give up another year of our missionary lives, but that the board may be enabled to put us on our field the last of this year or the first of next.

Fraternally, T. C. BRITTON, Bethlehen, N. C.

## R. A. BRECKENRIDGE.

## United States Civil Service Examination.

The United States Civil Service Commission has ordered that an examination be held by its local board in this city on Saturday, Dec. 5, 1896, commencing at 9 o'clock a. m., for the grades of clerk and carrier in the post-office service. Only citizens of the United States can be examined. The age limitations for this examination are as follows: Clerks over 18 years, carriers over 21 years and under 40 years. No application will be accepted for this examination unless filed with the undersigned, on the proper blank, before the hour of closing business on Saturday, Nov. 1, 1896. Applications should be filed promptly, therefore, in order that time may remain for correction if necessary.

The Commission takes this opportunity of stating that the examinations are open to all reputable citizens of the United States who may desire to enter the service, without regard to race or to their political or religious affiliations. All such citizens are invited to apply. They shall be examined, graded, and certified with entire impartiality, and wholly without regard to any consideration save grades they obtain in the examination.

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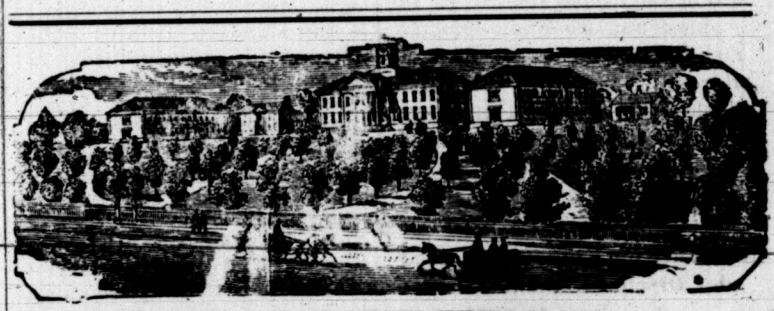
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